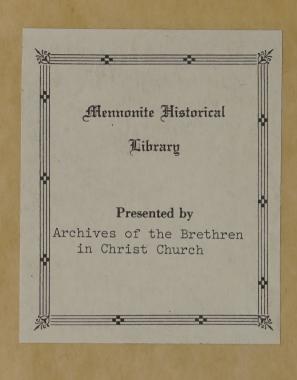
# Constitution and By-Laws of the Brethren in Christ

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# CONSTITUTION

and

BY=LAWS

of the

# BRETHREN IN CHRIST

INCORPORATED IN THE STATE OF PENNSYLVANIA IN THE MONTH OF MAY, 1904, AND OTHER STATES AF-FILIATED ON LATER DATES.

# REVISED

ACCORDING TO A DECISION OF GENERAL CON-FERENCE OF 1914, UNDER ARTICLE 27, SEC-TIONS 1-2, PAGES 56-57, AND ALSO A DECISION OF GENERAL CONFERENCE OF 1915, UNDER ARTICLE 9, SECTIONS 1-7, PAGES 33-34.



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Committee:-

S. R. SMITH, Chairman, E. H. HESS, Secretary H. B. HOFFER. J. N. ENGLE. C. C. BURKHOLDER, J. N. HOOVER. D. W. HEISE.

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ART. I.

NAME.

This Church organization shall be called the Brethren in Christ, in the United States of America (and in the Church extension in Canada, officially known as Tunkers.)

# ART. II.

#### OBJECT.

The object of this organization is for worshiping the Almighty God, and for disseminating the Gospel of Christ.

# ART. III.

# CHARTER MEMBERS.

There shall be five charter members.

# ART. IV.

#### CLASSIFICATION OF MEMBERSHIP.

The membership shall be composed of officials and lay members.

ART. V.

#### OFFICALS.

There shall be Bishops, Ministers and Deacons.

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ART. VI.

EXECUTIVE BOARD.

There shall be a General Executive Board.

ART. VII.

FOREIGN MISSION BOARD.

There shall be a General Foreign Mission Board.

ART. VIII.

HOME MISSION BOARD.

There shall be a Home Mission Board.

ART. IX.

EXAMINING BOARD.

There shall be an Examining Board.

ART. X.

PUBLICATION BOARD.

There shall be a Publication Board.

ART. XI.

SUNDAY SCHOOL SUPPLEMENT.

There shall be a Sunday School Board.

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## ART. XII.

#### AMENDMENTS.

This Association shall have power to make such By-Laws and amend the same as may be necessary for its government from time to time, providing the same are not contrary to the Constitution or laws of this Commonwealth.

NOTE:—No amendment or repeal can be made to the constitution of the church of the Brethren in Christ as originally adopted, except by an appeal to and consent of the court thru which the original charter was obtained.

# BY-LAWS OF THE CHURCH OF THE BRETHREN IN CHRIST.

#### ART. I.

#### OFFICALS AND THEIR QUALIFICATIONS.

#### BISHOP.

Sec. 1.

There shall be one Bishop for each respective District, providing that District is not under the over-sight of another District.

# QUALIFICATIONS.

Sec. 2.

The qualifications of a Bishop should be what the Apostle Paul declares in his first letter to Timothy, in the third chapter, and he shall be elected from among the Ministers in such District. Sec. 3.

The qualifications for a Minister, from a doctrinal stand-point, should be the same as for a Bishop. However, he necessarily must be in a position to give evidence of a New Birth, of an untainted faith in the Trinity—Father, Son, and Holy Ghost, an untainted faith in the Diety of Jesus Christ, an untainted faith in the Personalities of Father, Son, and Holy Ghost, and untainted faith in the cleansing Power of the blood of Jesus Christ, an untainted faith in the doctrine of Sanctification, as adopted by the church, and that no salvation is obtained thru works.

Sec. 4. DEACONS

The qualifications for Deacons should be as outlined in I Tim. 3: 8-12.

# ART. II.

# DUTIES OF OFFICALS.

#### BISHOPS.

Sec. 1.

It shall be the duty of the Bishop to take the over-sight of the Church or congregation in his District or charge; to preside at all Council meetings; to take a general over-sight of the work under his supervision in celebrating the Eucharist, in the administration of Baptism, in receiving or disfellowshipping members, and in solemnizing marriages.

#### MINISTERS.

Sec. 2.

It shall be the duty of Ministers to preach the gospel of Jesus Christ; and in the absence or

by advice of the Bishop, or consent of the Church, to perform all the duties of the Bishop for the time being, and to solemnize marriages by consent of the Bishop. It shall be the duty of Ministers to visit the members as often as possible, or consistent, and ascertain their spiritual condition, and give such pastoral encouragement and advice as may be essential for the upbuilding of the body.

#### DEACONS.

Sec. 3.

It shall be the duty of Deacons to visit all the church members in their respective Districts at least once a year; to ascertain the conditions of the poor and infirm in their District, and to report it to the Church for disposition; to attend to the local duties of their charge as authorized by the Church; to make collections of moneys as authorized by the Councils, and to make such disbursements as are necessary and essential to the sustaining of the Church Organization, and report the amount of collections. expenditures, and balance on hand, and the general spiritual condition of the members, to the respective yearly District Council meetings. They shall also officiate in worship in the absence of a Minister.

# ART. III.

#### ELECTION OF OFFICALS.

#### ELECTION BOARD.

Sec. 1

(a) All elections for officials shall be conducted by the Bishop or Overseer in charge with

at least two assistants with the privilege that, if the proper persons are not available in the district that he can select assistants from another district.

(b) All elections for officials shall be held by a private ballot.

#### METHOD OF ELECTION.

Sec. 2.

Every member in full fellowship, and above twelve years of age, of a district, or part of a district as agreed upon, shall be entitled to a vote. No votes shall be counted until all have had an opportunity to vote, whereupon the votes shall be counted by persons in authority and the result announced by the proper officials.

#### ELECTION TIE.

Sec. 3

- (a) A tie vote in the election of officials shall be decided by lot, except where local conditions as determined by the election board warrant a different method.
- (b) In determining of the lot, slips of paper twice the number of the tie vote shall be sealed in separate envelopes and the word "elected" shall be written on as many papers as there are officers to be elected. Each member in the tie vote shall then draw two envelopes at different times; the one drawing first shall, the second time, draw the last and the one drawing the "elected" paper shall be declared elected.

#### TERM OF OFFICE.

Sec. 4.

(a) The officers of the Church, shall hold their office during life-time or good behavior.

(b) Officials moving, carry with them no official privileges into the district where they locate, except by the consent of that district.

## ART. IV.

#### SALARIES.

Sec. 1.

No stipulated salaries shall be paid any officials for ministerial services.

Sec. 2.

Any member attending to Church duties which necessitate the outlay of money shall be reimbursed for the same.

Sec. 3

If a person is in a condition that he needs support while engaged in Church duties, it shall be considered scriptural and ordained of God for the Church to provide for such things as are consistent for his support.

Sec. 4.

Unless otherwise provided for, the body for which services are rendered whether local or general, shall provide for the material assistance as outlined above.

# ART. V.

## GENERAL EXECUTIVE BOARD.

Sec. 1

(a) The General Executive Board shall consist of five members, of whom not less than two shall be Bishops, and all of whom shall be members of good standing in the Church. One member of the Board shall be elected each year for a term of five years, subject to re-election. The

present Board shall be retired in the following order: Treasurer, 1915; Asst, Secretary, 1916; Secretary, 1917; Asst. Chairman, 1918; and Chairman, 1919.

(b) General Conference shall fill the annual vacancy by electing one of two nominees, se-

lected by the nominating committee.

(c) In case of a tie vote, the Moderator shall

decide by means of a lot.

- (d) In case of death or resignation of a member of the Board, the remaining members of the Board shall elect a substitute to serve until next convening General Conference, when the vacany shall be filled in the manner as above outlined.
- (e) In isolated cases, or where it would be expensive for the members of the General Executive Board to serve, the Board shall have the privilege of substituting members who meet the required qualifications, such substitutes to report their work and decisions to the General Executive Board for record.

# DUTIES OF THE GENERAL EXECUTIVE BOARD.

(a) The Duties of the General Executive Board shall be to consider questions in dispute in any of the respective Districts of the Brotherhood, which shall be submitted to them for consideration. If the said Board cannot agree or render a decision, and think it advisable, they can refer the matter to General Conference for further consideration, or if their decision does not meet the approbation of the appellant or defendant, either one shall have the privilege of appealing to General Conference for final decision.

- (b) It shall be the duty of the General Executive Board, thru the Chairman, to call special meetings or councils in a District in the Brotherhood where questions have been appealed to the Board either by the District or by persons in the District, for disposition of such questions. No questions shall be appealed to the Board unless General Conference is too remote for the needs of the case.
- (c) Questions pertaining to a District to be appealed to the General Executive Board must be countersigned by one or more of the officials in the District. When a personal question in a district cannot be disposed of by the church or the officials, said question may be referred to the General Executive Board, providing three members in good standing in the district will act as sponsors of the question. If the Board considers it advisable or consistent, such questions may be entered for appeal. However, it is the consensus of opinion throughout the Church that no question should be appealed to the General Executive Board until other resources as to Church rules and regulations have been exhausted.
- (d) It shall be the duty of the General Executive Board to estimate the expenses of their Secretary for stationery and clerical work, traveling expenses to and from General Conference, and traveling expenses for members of the Board when called to attend to General Executive Board work thruout the Brotherhood; and to recommend such apportionments or assessments as they deem necessary for the expenses of the en-

suing year to General Conference for final approval or correction.

(e) It shall be the duty of the General Executive Board to assist the General Conference Secretary in tabulating and arranging in suitable resolutions, questions for General Conference, to be forwarded in a tentative edition to the respective Districts not later than the first

day of May in each Conference Year.

(f) Any obligations, officially entered into by the General Executive Board of the church of the Brethren in Christ during conference or between Conference shall be binding on the church of the Brethren in Christ without confirmation of any General Conference, excepting purchasing or selling of Real Estate, which must first be ordered and confirmed by General Conference.

# DUTIES OF GENERAL EXECUTIVE BOARD OFFICIALS.

- (a) Chairman. It shall be the duty of the Chairman to call regular and special meetings, to preside at all meetings, to cast the deciding ballot in case of a tie vote, to sign all legal documents in their proper and legal form, and enter satisfactory record of any obligations that may require the release of any Church property thru the General Executive Board, by order of General Conference.
- (b) Asst. Chairman. It shall be the duty of the Assistant Chairman to preside in the absence of the Chairman, but he is not authorized to sign any legal documents which require public record.
  - (c) Secretary. It shall be the duty of the —11—

Secretary: 1st., to keep a record of all Church property thruout the Brotherhood in general, with the name, location, and approximate value of the grounds and buildings, belonging thereto, together with the names and addresses of the respective Trustees of such Church property, and enter on the general records any changes that are made from time to time, and render a condensed report of the same to General Conference of the Brethren in Christ, setting forth in tabulated form the reports of the different Districts thruout the Brotherhood, in the published Conference Minutes; 2nd., to keep a correct record of the different State and District Councils, of questions concerning the Brotherhood at large, which have a bearing on Church polity, doctrine, and tenets; 3rd., to tabulate and index the work of the General Executive Board in a comprehensive form. for convenient reference: 4th.. to perform all the clerical work pertaining to reports, correspondence, Executive Board Meetings, and report the work of the General Executive Board thruout Conference year to the following General Conference; 5th., to preserve and affix the seal of the Church of the Brethren in Christ and attest his signature to all legal documents.

(d) Asst. Secretary. It shall be the duty of the Asst. Secretary to serve in the absence of the Secretary and perform all such duties which are enjoined upon the Secretary, with the exception that the general records shall be kept in custody by the Secretary, unless otherwise ordered by the

General Executive Board.

(e) Treasurer. It shall be the duty of the Treasurer: 1st., to hold such moneys as may be derived from the sale or disposition of the Church or Mission properties, the proceeds of which are to be reinvested for some other Church work or properties; 2nd., to hold the money raised for general church expenses as provided under Art. V. Sec. 2; 3rd., to pay out money for authorized expenses on a voucher duly signed by the Chairman and Secretary.

## ART. VI.

#### FOREIGN MISSION BOARD.

Sec. 1.

The Foreign Mission Board shall consist of seven representative members of the Brotherhood, who shall be chosen by the nominating committee and confirmed by General Conference. Their term of office shall be for one Conference year, subject to reappointment.

# DUTY OF THE FOREIGN MISSION BOARD.

Sec. 2.

It shall be the duty of the Board to consider applicants having a proper recommendation from their home district and a proper health certificate. If the applicant is considered favorable, the Board shall recommend him or her to the Examining Board for examination on doctrine. If found sound in doctrine the applicant may be recommended by the Foreign Mission Board to General Conference for confirmation as a prospective Foreign Mission worker. The ordina-

tion, time and conditions of departure and field of labor shall be at the discretion of the Foreign Mission Board.

Sec. 3.

The Foreign Mission Board shall organize by electing one of their number as Chairman, one as Secretary, and one as Treasurer.

- (a) The Chairman shall call, and preside at, all sessions of the Board, cast the deciding ballot in case of a tie vote, and sign all vouchers for the payment of money.
- (b) The Secretary shall keep a record of the proceedings of the Board pertaining to their work at General Conference from year to year, and shall inscribe on the annals or records of the Board the field work of the different missions established in foreign countries, the names of the different foreign mission workers and date of sailing, time of services on the field, records of returns and furloughs, etc.
- (c) The Treasurer shall be the custodian of all funds that are intended for Foreign Mission use, and pay out money only on vouchers signed by the Chairman and Secretary of the Board, and keep the Brotherhood at large informed of the conditions of the Foreign Mission Treasury by a quarterly report in the Evangelical Visitor of total receipts and disbursements, with balance on hand, and make such general appeals for the replenishing of the Foreign Mission Treasury from time to time as may be expedient.

Sec. 4.

It shall be the duty of the Board to submit a report of their proceedings to the respective General Conferences from year to year, and to accept such rules and decisions of General Conference as may be decided on by that body.

Sec. 5.

It shall be the duty of the Board to see that the Bishops of the different Districts thruout the Brotherhood shall appoint solicitors in their respective Districts, whose duty it shall be to solicit funds for Foreign Mission purposes and forward such funds to the Treasurer of the Foreign Mission Board.

# ART. VII.

#### HOME MISSION BOARD.

Sec. 1.

There shall be a Home Mission Board consisting of twelve members, representative of the Brotherhood three of whom may be sisters, appointed by General Conference each Conference Year, who, however, may be re-appointed.

#### DUTIES OF THE BOARD.

(a) It shall be the duty of the Board to consider applicants for Mission work having a proper recommendation from their home district. If the applicant is considered favorable, the Board shall recommend them to the Examining Board for examination on doctrine. If found sound in doctrine the applicant may be recommended by the Home Mission Board to General

Conference for confirmation as a prospective home mission worker.

The ordination time and conditions of initial service, and field of labor shall be at the discretion of the Home Mission Board.

- (b) It shall be the duty of the Board to carry with the Home Mission Work, a Beneficiary Poor Fund Department, which Department shall have for its executive the Chairman of the Home Mission Board, and a Secretary separate from the Home Mission Secretary, and a Treasurer of the Poor Fund separate from the Home Mission Treasurer, both to be elected from the members of the Home Mission Board.
- (c) It shall be the duty of the Board, to render an account of all contributions received during the previous Conference Year, for mission work and for the Beneficiary Poor Fund Department; and of all disbursements which shall have been made in the two departments by the respective Treasurers, and report the same separately together with the balance, on hand in each department, to each respective General Conference.
- (d) The operation of the Beneficiary Poor Fund Department shall be subject to the rulings of any former General Conference of the Brethren in Christ, or to any rulings that may be adopted for the continuance or discontinuance of this department, by any future Conference.
- (e) Any conditions implied in a decision of any former Conference involving the work of the Beneficiary Poor Fund in another

Board or in a number of members, shall have no bearing upon the further work of this Department, unless by a further amendment of these By-Laws.

(f) It shall be the duty of the Board to have general oversight of the various city missions that are operating under General Conference authorization, and report the work of the same, including finances, to General Conference.

(g) It shall be the duty of the Board to properly provide for the extension of the Church in new territory which may obtain through the ef-

forts of evangelistic workers.

Upon proper investigations the Home Mission Board is authorized to proceed in the organization of a new district unless the territory is located near enough to a district already organized to be made a part of that district; in which case the Board shall co-operate with the district in properly providing for the extension territory and report their work to General Conference for confirmation.

# DUTIES AND QUALIFICATIONS OF HOME MISSION WORKERS.

Sec. 3

(a) Applicants as Home Mission Workers, who have first been recommended by the District in which they hold membership as Home Mission Workers, to the Home Mission Board, and have passed a satisfactory examination by the Examining Board, and been confirmed by General Conference, and ordained as Home Mission Workers shall be authorized to do Home Mission work. This work may consist of visit-

ing the sick and poor, soliciting them about their salvation, presenting the need of salvation to the unsaved, holding open-air and street meetings, providing there is no regular organization in the District in the Church in that place which is supposed to take charge of that work, and if such work is prosecuted by any District, that such Home Mission Workers shall labor in harmony with the Church in the District.

(b) They are also authorized to conduct prayer meeting appointments in homes, providing there is no church organization in the District that has charge of such prayermeeting arrangements; and if the Church has such arrangements, that such Home Mission Workers shall act in harmony with the church having charge of

the religious work in such places.

(c) Home Mission Workers shall under no conditions operate at any place or in any District, without the knowledge or consent of the Home Mission Board; and if any expense is incurred by Home Mission Workers in the prosecution of their work, such expense shall be regulated as may be deemed consistent by the Home Mission Board. It shall be deemed consistent for the Home Mission Board to exercise jurisdiction over Home Mission Workers so that the work may not be lagging nor over-done by inconsistent methods or persons.

#### Sec. 4. EVANGELISTIC WORKERS.

(a) The basic requirements for an applicant for general evangelistic work shall be that of a regularly ordained minister in good standing in the church.

- (b) The applicant shall present a recommendation from his home district as pertains to his call to the Home Mission Board who shall, if they deem proper, recommend him to the Examining Board for examination on doctrine. If found sound in doctrine the applicant may be recommended by the Home Mission Board to General Conference for confirmation as a qualified Evangelistic worker.
- (c) The General Evangelistic Worker shall report the nature and extent of all his work to the Home Mission Board and be directly responsible to the Board when laboring in new territory.
- (d) It shall be the duty of Evangelistic Workers to make special efforts by appointments in public services thru the preaching of the Gospel to call sinners to repentance and present the Gospel according as it is understood, accepted, and adopted by the Church of the Brethren in Christ. No Evangelistic Worker shall be authorized to labor in any regularly organized district without the knowledge or consent of the Church in such District, and if called by any District to labor in Evangelistic efforts, such District shall make provision for their needs and support for the time being, as may be considered consistent by the Church in the District.

Sec. 5.

If an Evangelistic Worker shall enter into new territory and be instrumental in assembling a body of believers, he shall not be authorized to establish a new District without the consent of the Home Mission Board and confirmation of General Conference.

Sec. 6.

If any Home Mission Worker or Evangelist should become tainted with any strange doc. trines or with a teaching not consistent or in keeping with the adopted tenets of the Church. such person shall be consistently dealt with by the Home Mission Board who shall investigate at once and if found guilty of teaching doctrine foreign to that which is accepted by the Church the commission of such person shall immediately be with-drawn and he shall not be allowed to exercise in evangelistic efforts, until the matter can be further investigated by General Conference or by the General Executive Board. Final disposition of such questions necessarily must be made thru General Conference, or the General Executive Board in case of emergency.



# ART VIII

#### EXAMINING BOARD.

Sec. 1.

There shall be an Examining Board composed of five members, three of whom shall be Bishops, and two of whom may be chosen from the Ministry. The personnel of the committee shall be in harmony with all the adopted doctrines of the church.

They shall be appointed annually by the nominating committee and confirmed by General Conference.

#### DUTIES OF THE EXAMINING BOARD.

Sec. 2.

It shall be the duty of the Examining Board to examine, on Bible doctrine as adopted by the church such persons, who may come recommended by the respective Mission Boards, as prospective Mission, or Evangelistic workers.

#### CERTIFICATES.

Sec. 3.

After the Examining Board finds such applicants sound in doctrine, they shall grant them certificates setting forth their qualifications; such certificates to be signed by at least three members of the Examining Board, and to be referred to the respective Board for disposition as embodied in their application.

#### EXAMINATIONS.

Sec. 4.

The Examining Board necessarily should meet at General Conference, where all such applications should be made if possible; however, such an examination can be made by correspondence if the Board is satisfied to accept the same and the parties so applying are too remote to meet the Board in person

# ART. IX.

# PUBLICATION BOARD.

Sec. 1.

The Publication Board shall consist of seven brethren who shall be chosen as a representative body of the Brotherhood, and whose appointment shall be made by General Conference for a term of one year, subject to re-appointment.

DUTIES OF THE PUBLICATION BOARD, Sec. 2.

- (a) It shall be the duty of the Board to organize at each General Conference as soon as appointed by Conference, as follows: Chairman, Assistant Chairman, Secretary, and Treasurer.
- (b) It shall be the duty of the Board to inquire into the business conduct and qualifications of the Editor, and recommend methods of improvements when necessary to General Conference.
- (c) It shall be the duty of the Board to recommend such person, as in their estimation will meet the required qualifications for an Editor, and submit said recommendation to Conference for approval or rejection.

(d) It shall be the duty of the Board to recommend an Associate Editor or Editors to Gen-

eral Conference for approval or rejection.

(e) It shall be the duty of the Board to fix a stipulated compensation for the Editor from year to year and to report to General Conference for approval or amendment.

# DUTIES OF OFFICALS OF THE PUBLI-CATION BOARD.

(a) It shall be the duty of the Chairman or assistant Chairman to preside at all meetings.

(b) It shall be the duty of the Secretary to keep a record of the reports of the Editor of the Evangelical Visitor, as well as all other business transactions referring to the publication of the Evangelical Visitor, and render summary reports to General Conference for record on Conference Minutes.

(c) It shall be the duty of the Treasurer to receive all moneys for subscriptions to the Evangelical Visitor, or sale of Visitor products and to make payments of expenses incurred by the publication of the Evangelical Visitor, as well as other expenses; with the condition that the Treasurer, by an action and consent of the Board, shall be privileged to appoint the Editor to be the custodian of such funds and act on behalf of the Treasurer.

# ART. X.

# SUNDAY SCHOOL BOARD.

Sec. 1.

There shall be a Sunday School Board composed of three representative members.

Lay members shall be eligible to the position.

DUTIES OF THE SUNDAY SCHOOL BOARD. Sec. 2.

(a) It shall be the duty of the said Board to seek to promote a wholesome and intelligent interest in Sunday School work through-out our entire fellowship. At least three principal objects shall be sought.

1st. Information. Complete information is the basis of intelligent action. They shall collect and preserve a complete list of all the Sunday Schools in the Church, also of all churches not at present maintaining Sunday Schools, also an accurate list of the names and addresses of all Superintendents of these schools. Through these Superintendents, the Secretary of the Board shall annually collect, tabulate and report to General Conference such statistical data as they shall deem advisable.

2nd. Education. By means of Conferences, Councils, or Institutes it shall be the duty of the Board to promote interest in the best ways of working in the Sunday School, and to promote interest in the establishment of new Sunday Schools. Such meetings can generally be most profitably and most inexpensively held in connection with the annual District Sessions of the State and General Conferences. They shall also seek to promote interest in, and knowledge of the best available Sunday School literature.

3rd. Inspiration. By means of public addresses, by a systematic annual visitation of all Sunday Schools, either in person or through substitutes, and through personal correspondence, and by any and all other legitimate means at the disposal of the Board, they shall seek to cultivate a closer fellowship among the Sunday School workers of our Brotherhood and to arouse increased interest in religious instruction and in the study of the Holy Scriptures.

(b) The Board shall arrange for and have charge of the Sunday School program on the afternoon of the preliminary day of General Conference.

# ART. XI.

# BUSINESS MEETINGS AND CHURCH DIVISION.

Sec. 1

The Church shall be divided into Districts or Mission Districts in each State. A properly organized District shall consist of at least one Bishop, one or more ministers, and one or more deacons, and until such officers are chosen, it shall be considered not fully organized and shall be under the control of the State or Joint Council or under the Bishop of a nearby District and shall be called a Mission District. At least one Council meeting shall be held in each year, presided over by the Bishop or Overseer of the District.

(a) Secretary or Secretaries shall be appointed to keep a record of all the proceedings of the council. All matters of a local nature shall be considered and adjusted, but if a question cannot be decided, each respective District shall have the privilege to appeal said question to the General Executive Board, State or Joint Councils, or General Conference.

Sec. 2.

District or state councils may appeal only to General Conference on questions pertaining to church doctrine and general church polity. They shall make no rulings on doctrine. Rules pertaining to local polity, shall not conflict with the rulings of General Conference.

Sec. 3. VOTING.

In deliberations of Councils which are congregational in form, all members over twelve years

of age, sisters included, in full fellowship in the given District shall have a voice or vote in all acts passed on in the Council of said District. Bishops or overseers shall not vote on questions except in case of a tie. They shall have the privilege of expressing their opinion on questions under discussion before a vote is taken.

Sec. 4.

Delegates shall be elected at each yearly Council, to represent said District at General Conference for that year. Each district shall be entitled to one delegate for each fifty members or fraction thereof. The traveling expenses necessarily should be paid by the district.

Sec. 5.

If a District should be composed principally of poor members, who are not able to bear the expenses of a delegate, they shall appeal to the General Executive Board, and if considered proper, shall be authorized to appoint a delegate who is going to General Conference from some other District, and authorize him to present their report and petitions.

# ART. XII.

## STATE COUNCIL.

Sec. 1

Each state or province, or two or more states or provinces jointly, shall have an annual Council previous to General Conference each year, wherein matters pertaining to the State in general, and also questions appealed from different Districts, shall be considered. Said Councils shall be presided over by three Moderators, who shall be selected from among the Bishops of such State. If, however, there are not enough Bishops, at least one shall be a Bishop and the assistants may be chosen from ministers pres-There shall also be a Reading ent. Clerk, Secretary and assistant Secretary, who shall keep a record of the proceedings of said Council. If such Council cannot decide on questions pertaining to the Church in the State, or on appeals from Districts, such questions shall be further referred to General Conference for final decision, but in no case shall any questions be appealed to General Conference that can be properly adjusted by either District. State, or Joint Councils.

Sec. 2.

State, as well as District Councils, shall be congregational, unless otherwise agreed on by such Councils. However, officials are especially requested to be present.

Sec. 3.

Each State or country not including Foreign Mission fields having a special State or Joint Council, may send a delegate-at-large to General Conference from year to year, who shall have charge of the petitions and work of the State Councils as pertains to General Conference in making such statements to General Conference as are necessary for the proper consideration of the different questions and petitions, who shall not be eligible to any restrictions from the State or

Joint Council which he represents, pertaining to voting on any questions considered; and whose expenses should be paid by the State at large.

## ART. XIII.

# GENERAL CONFERENCE.

ORGANIZATION OF CONFERENCE.

Sec. 1

(a) There shall be a General Conference, held beginning on the third Thursday of May of each year, continuing to and including the following Sunday, and continued until the work is fully disposed of, and at such place as may from year to year be designated by Conference for the following year, and presided over by three Moderators—Moderator, First, and Second Assistants.

(b) There shall be a General Conference Secretary elected for a period of five years from two candidates nominated by the appointing committee and who shall be subject to re-election.

(c) There shall be a Recording clerk to be chosen by the General Conference Secretary, Assistant Recording Clerk, and Reading Clerk chosen jointly by the Moderators and the General Conference Secretary. The appointments to be confirmed by Conference.

# METHOD OF ORGANIZATION.

Sec. 2

(a) Preliminary meeting. There shall be a preliminary meeting on the day prior to Conference proper, where an organization shall be effected by the election of a Chairman and Secretary, conducted by the Gen. Con. Secretary, at

which meetings the rolls of the members of the different Boards shall be called by the General Conference Secretary, and vacancies shall be filled by members who are present, and reports of the different Boards and Committees having unfinished business shall be considered and tabulated for presentation to Conference.

- (b) Sunday School Meeting. At the close of the preliminary meeting, the Sunday-School work, under the supervision of the Sunday School Board, shall be taken up and such work considered as may have been previously arranged by the Sunday School Board.
- (c) Ministerial Meeting. There shall be a Ministerial Meeting in the evening of the first day, the program of which shall be arranged by a Committee appointed by the preceding Conference for arranging of the Conference meetings.
- (d) Conference Proper. On the second day of Conference, not later than nine o'clock a.m. the Conference proper shall be opened by a short Scripture lesson and prayer by one of the retiring Moderators, following which the retiring Moderators present shall, proceed with an organization as follows:—

The retiring Moderators shall appoint two brethren who with the General Conference Secretary shall constitute the election board. A nominating ballot shall be held for Moderators, from among the Bishops present, by the election board.

(e) Every member of Conference, including delegates, church officials, clerical staff and mem-

bers of the different Boards, have a voice in the organization, voting for one person only from among the Bishops, for Moderator. The five of those voted for having the highest number of votes shall be considered the nominees, whereupon a second ballot shall be held from the five nominees, and the one having the highest number of votes shall be declared the Moderator, and the one next to the highest, the First Assistant; and the one second to the highest, the Second Assistant: with the condition that if there should be a tie vote for either Moderator, or First and Second Assistant, the result shall be decided by drawing of lots by placing papers in a book with the words "Moderator," "First," "Second Assistant." as the case may be.

(f) The Bishop serving as Moderator shall not be eligible to re-election successively, but may serve in alternate years and hence, is not to be voted for in the nominating ballot in the year following his service as Moderator.

#### METHOD OF PROCEEDINGS.

Sec. 3.

- (a) Opening. The Moderator-elect, (or by his request, one of his assistants) shall read a passage of scripture suitable for the occasion, following which comments shall be made instructing the members of Conference as to their duties, conduct, etc.
- (b) Roll Call. 1st. The Conference Secretary shall call the roll of all the delegates from the different districts, and if any are absent, Conference shall if considered advisable, fill the va-

cancy. 2nd. The different boards shall then

be called and vacancies filled if necessary.

(c) Nominating Board. The Moderatorselect shall appoint a Nominating Board consisting of twelve representative brethren, who shall nominate members for the Executive, Home, and Foreign Mission, Examining, Publication, and Sunday School Boards, and the Board of Trustees and Board of Managers of the Messiah Bible School and Missionary Training Home, and the General Conference Secretary every fifth year, which nominations shall be presented to General Conference at a later session for confirmation.

(d) Unfinished business.

1st. Report of standing committees.
2nd. Report of Boards and Institutions on work of the past year.

(e) General Church Work.

1st. Consideration of questions on doc-

trine and polity.

2nd. Report of Boards, organization and apportionments of Home and Foreign Mission Boards.

3rd. Recommendation for new business

for following conference year.

# (f) Miscellaneous Business.

NOTE:—Questions pertaining to doctrine or church polity which were reported too late for regular listing shall be considered only by consent of Conference.

(g) Home Mission Services. There shall be a meeting on the evening of the first day of

Conference proper (Friday,) for the purpose of considering Home Mission Work, said meeting to be entirely under the supervision of the Home Mission Board.

- (h) Communion and Foreign Mission Services. General Conference shall be temporarily dismissed sometime during the third day of Conference (Saturday) giving a privilege for general and communion services during the afternoon, and evening of the third day (Saturday) and the forencon of the fourth day (Sunday) followed by general Missionary services on the afternoon and evening of the fourth day (Sunday). Such Missionary meetings shall be under the supervision of the Foreign Mission Board.
- (i) Miscellaneous Services. There shall be general meetings arranged for the remaining evenings, unless such time is needed for the consideration of Conference work.

## DUTIES OF GENERAL CONFERENCE OFFI-CIALS, BOARDS, ETC.

Sec. 4.

(a) Moderators. It shall be the duty of the Moderator to preside at all Conference sessions; to call to order and dismiss Conference sessions, to put motions and questions to vote; in case of a tie vote to cast the deciding ballot, and to see that Conference rules and regulations are respected. It shall be the duty of the Moderator, or Assistant presiding, to recognize all speakers before they are privileged to speak, and to see that announcements of the different arrangements are properly made.

(b) General Conference Secretary. It shall be the duty of the General Conference Secretary to prescribe in proper form for consideration, all questions for Conference, and submit them to the General Executive Board for arranging for Conference, not later than the fifteenth day of April preceding Conference. He shall see that all questions pertaining to general church work, etc. are properly arranged and forwarded to the overseers of the respective Districts thruout the Brotherhood, in a tentative form, so that the different Districts shall have an oportunity to consider such questions before their delegates shall proceed to General Conference. It shall also be his duty to organize the Preliminary Meeting on the first day of Conference, and to arrange for Conference all questions that have been properly presented for consideration, and see that they are properly recorded as disposed of by General Conference. He shall have the general clerical oversight of General Conference, and shall tabulate, arrange, print, and distribute Minutes of the General Conference, as may be ordered by the respective Conferences from year to year.

(c) Boards and Committees. Duties of the various Boards and Committees having been previously outlined, are, however, open for temporary changes to suit conditions for the time being.

(d) Summary of general duties. It shall be the duty of General Conference to select a proper place for General Conference for the following year, and to make and authorize the necessary arrangements for such Conferences, including provisions for bearing expenses and contingencies of the same.

MEMBERS OF CONFERENCE.

lec. 5.

Delegates, all church officials, clerical staff and members of the different Boards shall be considered as members of Conference, and shall have a voice in all the work of the Conference, wherein a vote is required. All deliberations of Conference may be congregational. Members of Conference, or the laity, shall not undertake to speak before they have addressed the Moderator; nor before they are recognized by the Moderator, and speakers must necessarily confine themselves to the subject before Conference for consideration: and anyone speaking who shall transgress any of the adopted Conference regulations, shall be called in question, and not proceed without consent of the Moderators. No one shall be allowed to speak more than twice on the same question, except by special permission of the Moderator, nor longer than a limited time prescribed by Conference. Each respective Conference, before proceeding with the regular work of Conference shall formulate and adopt certain local regulations for the governing of the same Conference. Speakers violating the adopted rules of Conference shall deprive themselves from the privilege of further deliberations.

Sec. 6.

General Conference shall positively be considered the highest tribunal of the Church, from which no matter can be appealed by any person or District.

## ART. XIV.

## REAL ESTATE AND PERSONAL PROPERTY.

### OWNERSHIP OF PROPERTY.

Sec. 1.

The Church as incorporated shall have no capital stock, and all the property, whether real or personal, acquired either by bequest or by purchase, shall be taken and held to inure to it, subject to the control and disposition of the lay members of the Church as incorporated, or such constituted officers and representatives thereof as shall be composed of a majority of lay members, citizens of Pennyslvania or any other State and any disposition made of any real or personal property in their respective States shall be made by virtue of the majority of the laity, either by popular or representative consent.

#### TRUSTEES.

Sec. 2.

All real estate or personal property belonging to the Church, as acquired and outlined in section one of this article, shall be held in trust by not less than three trustees, who shall be appointed by the respective Districts wherein such property is located, but must be confirmed by General Conference and their names and post-office addresses must be subscribed on the record of the General Executive Secretary of the Church at large. Any vacancy that shall occur, either by death or resignation of any Trustee, shall be supplied as soon as possible. A majority of the members of a Board of Trustees shall be considered a quorum of such Board, who shall be able

to transact business whenever they have a quorum.

## USE OF CHURCH PROPERTIES.

Sec. 3.

Trustees shall have the oversight of church buildings in their respective Districts. But in no case shall they be privileged to cause the expenditure of church funds, without the authority and consent of the church.

Church or Mission buildings shall be used only for regular religious services; such as regular worship, protracted gospel meetings, District, State or General Councils, Sunday Schools, Ministerial or general Missionary meetings: and shall not, under any circumstances be used for church fairs, festivals or any entertainments that in any-wise partake of the nature of levity.

Sec. 4.

The Trustees of the Church or Mission properties may hold their office during life time, good behavior, or until it becomes necessary to make such changes as may develop from time to time.

## ART. XV.

## ORGANIZATION OF NEW DISTRICTS.

Sec. 1.

When a community composed of twelve or more members, having the proper qualifications, shall think it more expedient for the purpose of developing religious instruction and disseminating of gospel work, and shall desire to form a separate District, they shall petition either the State or Joint Council or General Conference, setting forth in their petition their reasons for becoming a separate District. If their request, after due consideration by either State or Joint Council or General Conference is granted, a committee of not less than three shall be elected, one of whom at least must be a Bishop of a nearby District, whose duty it shall be to call together the members composing such proposed Mission or regular District, and if upon examination, they are satisfied that the cause of Christ would be promoted by creating a separate District, they shall proceed with the organization as regularly outlined.

Sec. 2.

If there are no ministers or Deacons there, the committee so appointed shall proceed to the election of one or more Deacons or Ministers, as they in connection with the members of the Church, composing said community, shall think best, by first announcing the fact and reading that portion of the Scriptures which refers to · the qualifications of the officers of the Church, after which the Bishops, (or if only one is present, he) with some one of the older brethren from some other District, shall receive votes according to the regular method of voting, and after each one has had an opportunity to vote, they shall count the votes and declare the person After the result has been declared. those elected shall be examined by the Bishop in the presence of other members with regard to their character and the soundness of their faith and doctrine, as believed in, and taught by the Church, and if found established, they may be ordained, either at that time or at some subsequent time, according to the regular custom of ordination.

Sec. 3.

In the event of brethren having a call of the Holy Ghost to preach the gospel they shall reveal their conviction to the officials of the Church, who shall, in connection with the church of the local District, give them such encouragement as they deem proper, and who finding them worthy, after careful examination as prescribed in Art. IV. of the appendix, shall ordain them to the ministry.

Sec. 4.

If the members of a Mission District consider it advisable that a Bishop should be elected in the District and if there is a Deacon and two or more Ministers, they may make application to General Conference for a fully organized District, and General Conference shall appoint a Committee of three brethren from some other District, one of whom shall be a Bishop, who shall investigate the conditions and if upon consultation and inquiry, it is found advisable that they shall have a Bishop, and if the properly qualified person resides there, then they shall proceed with the election in the same manner as in the election of other officers of the Church.

## ART. XVI.

# ADMISSION OF NEW DISTRICTS, STATES OR COUNTRIES.

Sec. 1.

Any branch of the Brotherhood at present located in any State, Territory, or Foreign Country, which already is a part of the Church of the Brethren in Christ, by virtue of the Confession of Faith and former co-operation in gospel and mission work wishing to become a part of the corporate body should make a special application to the original Church (incorporated in the State of Pennsylvania) by making application for the same to General Conference, thru a majority number of their Bishops, Ministers, deacons, and lay members. In this petition they should state their desire to become a part of the original Church organization (incorporated in the State of Pennsylvania) and also state the names of their different houses of worship, together with the names and addresses of the Trustees of such respective places of worship, the same to be place ed on record on the annals of the Church as kept by the General Executive Secretary.

Sec. 2.

If any branch of the Church that now exists, or may be created hereafter in any District, State or foreign country, desires to become a representative part of the original Church organization as incorporated in the State of Pennsylvania before any following Conference, the same can do so by sending a petition, as outlined under Sec. 1. of this Article, to the General Executive

Board. Said Board shall take recognition of such petition and the General Executive Secretary shall make note of the same on the annals of the Church for presentation and confirmation by the following Conference. However, said District is qualified as a part of the original Church organization before confirmation by Conference.

Sec. 3.

Questions in dispute thruout different parts of the Brotherhood, pertaining to Church organization, etc., can be submitted to the General Executive Board for consideration, whose decision, however, is not final, if not satisfactory to the parties petitioning.

# ART. XVII.

## AMENDMENTS AND REPEALS.

Sec. 1.

All decisions of General Conference that were recorded prior to the adoption of this Constitution and By-Laws, which do not conflict with the same shall remain in full force and effect. All decisions of previous Conferences which conflict with this constitution and By-Laws are here-by repealed.

Sec. 2.

No amendment or repeal can be made to the By-Laws of the Church of the Brethren in Christ as originally adopted, except by a two-thirds vote of all members of Conference for two successive Conferences.

# APPENDIX.

## ART. I.

## ADMISSION OF NEW MEMBERS.

Sec. 1.

Persons who give evidence of having a consciousness of the pardoning of their sins thru the atoning blood of Christ, and peace with God, should be diligently sought out by the Church and discipled as to the necessity of their spiritual progression by fellowshipping with a body of believers and observing the ordinance of baptism.

Sec. 2.

At the proper place and time persons who contemplate church membership shall be examined as to their faith and experience in the presence of the church. The applicant together with those who are not members shall retire or if more convenient the members present shall retire to some private place after which the Bishop or his substitute shall inquire whether there are any objections to receiving such applicant or applicants into the church, and if there are any they shall make them known.

If there are no objections, or if there are some, and these are satisfactorily answered or removed the applicant or applicants at such time as may be specified, shall be required to make a public covenant promise of allegiance to God, and fidelity to the Church and doctrine of the Bible as taught by the Church, upon which their covenant shall be sealed by giving them the

right hand of fellowship and salutation of the holy kiss, even the the ordinance of baptism cannot immediately be observed; however, whereever possible, and consistent, the ordinance of baptism should accompany the rite of fellowship.

Sec. 3.

If they have been previously baptized by Triune immersion upon the evidence of the pardoning of their sins, and have not fallen into sin, and are satisfied with their baptism, they may be received into the Church, without being rebaptized, by extending the hand of Christian fellowship.

Sec. 4

Members who change their district residence shall be given letters of recommendation setting forth their standing in the district from which they moved.

Sec. 5.

It is the conviction of this body of believers that when persons have fallen into and lived in gross sin after having been baptized by Triune immersion but have renewed their covenant by a thoro repentance and obtained evidence of the remission of their sins that rebaptism by Triune immersion is necessary.

# ART. II.

## BAPTISM.

Sec. 1

After reading the 18th. chapter of St. Matthew (or the part referring to the subject of the Christian walk) and making such comments as may be profitable, the Bishop or administrator shall ask the candidates, who shall be called to stand, the following questions:

Ques. 1. Do you believe in an Almighty Triune God, Father, Son and Holy Ghost, and in Jesus Christ (the son) as the Savior of a lost and ruined world, and that He brought a soul-saving

gospel from heaven?

Ques. 2. Inasmuch as you have professed to have received the pardon of your sins, do you now publicly renounce the world, the devil and all sinful desires of the flesh; do you promise allegiance to God and fidelity to the Church?

Ques. 3. Do you promise that if your brother or sister should trespass against you that you will go and tell him (or her) his (or her) faults between him (or her) and you alone, as taught in Matthew 18th. chapter, 15th. and 16th. verses?

Ques. 4. Inasmuch as we are all fallible, if you should trespass against a brother or sister, and he or she would come and tell you of your fault (according to Matthew 18) are you willing to receive it?

As soon as convenient and consistent, the applicant shall be taken into the water, and, while kneeling, shall be baptized by the administrator by Triune immersion, with the following expression:

"Upon the confession of thy faith in the Son of God, which thou hast professed before God and these witnesses, thou art baptized into the death of Jesus Christ in the name of the Father, and of the Son, and of the Holy Ghost."

After this ceremony, and before the applicant rises from the knees, the administrator shall pronounce God's blessing on the ordinance, and the candidate's future life.

# ART. III.

## UNFELLOWSHIPPING OF MEMBERS.

Sec. 1.

No members shall be unfellowshipped without first observing due diligence in loving forbearance, as outlined in the gospel of St. Matthew, 18th., chapter.

Sec. 2.

Members shall be unfellowshipped only by the Bishop of the respective district, or by the one who has the oversight of such District, unless inconvenient, when the Bishop may authorize some other official to make the announcement either in private or public as the condition of the case may require. However, diligence should be given that the expressions used in unfellowshipping members do not taint after enmity, prejudice or anything that would show as the Church organization would not be concerned about the spiritual welfare of the member unfellowshipped.

## ART. IV.

## ORDINATION OF MINISTERS.

PRIVATE EXAMINATION.

The candidate for ordination shall be consid-

ered disqualified for the position if lacking in a good report from without, embarrassed financially, or showing incompetence as a house-hold administrator.

- Ques.1. Do you believe in the Trinity—Father, Son and Holy Ghost?
- Ques. 2. Do you believe that Christ, thru the Covenant, became the Lamb slain from the foundation of the world?
- Ques. 3. Do you believe that Christ was incarnated by the Holy Ghost into flesh, and thus became Jesus Christ, and thru His birth, ministry, suffering, death, resurrection, and ascension to the right hand of the Father, brought about and completed the plan of salvation?
- Ques. 4. Do you believe in Repentance for committed sins; and Justification by faith in the atoning blood of Jesus Christ; and in the resurrection of the righteous dead, and also in the resurrection of the wicked dead?
- Ques. 5. Do you believe in a spiritual New Birth according to Gospel and Apostolic tenets? Ques. 6. Do you believe in the Church Militant, or the Mystical Body, of which Christ is the head?
- Ques. 7. Do you believe in the imminent second coming of Christ for His saints?
- Ques. 8. Do you believe that there is no salvation obtained thru doing or thru works, but only thru faith in Christ and His work of atonement and that works are an evidence of salvation?

- Ques. 9. Will you promise before God and man and these witnesses that you will teach all the forgoing doctrines and tenets?
- Ques. 10. Do you promise to uphold and teach the doctrines and tenets as upheld and taught by the Church of the Brethren in Christ, and thus uphold what you promised, i. e., allegiance to God and fidelity to the Church?
- Ques. 11. (a) Have you denied all ungodliness and worldly lusts, and lived soberly, righteously and Godly, and shown yourself in all things an example of good works unto others, so that the adversary had no evil thing to say against you?
- (b) Inasmuch as you have declared that you have lived the conditions in the foregoing question, will you continue to live the same as it is consistent and in keeping with your declaration?
- Ques. 12. Are you clear in your experience of the completion of the grace of cleansing and baptism of the Holy Spirit as set forth in the Articles of Sanctification accepted by the Church? And do you believe that you are qualified, by grace divine to live up to the standard of life and conduct, described in: I Tim. 3: 1-7? (This Scripture may now be read.)

## PUBLIC EXAMINATION.

Sec. 2.

After examination with regard to doctrine and soundness of faith, having found no charge against the person or persons to be ordained as Minister the candidate or candidates, standing in the presence of the congregation, shall be asked the following questions by the officiating Bishop.

Ques. 1. Is it your highest ideal that the Word of God as recorded in the Bible was and is inspired of Jehovah, that holy men wrote as they were moved and actuated by the Holy Spirit, and that our only hope of present, continuous and final salvation lays in the sacrificial death and glorious resurrection of our Lord Jesus Christ?

Ques. 2. Will you now assume the solemn obligation in the presence of these witnesses and before God to preach or teach the Word of God as accepted, and believed in by the Brethren in Christ Church, with or without support as provisions may be made or case may require; and as much as possible to devote your time, strength and God given talents to this call wherever and whenever opportunity opens, as directed by the Spirit through the Church?

Ques. 3. Do you now promise to respect, and serve with humility under the direction of, the Bishop appointed over the district where you labor as long as he is acknowledged by the church to rule well, and harmoniously co-operate with evangelists who are authorized by General Conference to do evangelistic work?

NOTE:—The candidate or candidates shall kneel face forward, accompanied by their wives, if they have any, and the Bishop shall then lay on hands and invoke the blessing of God and the Holy Spirit upon them, after which as they rise the Bishop shall offer to them the right hand of

fellowship and the salutation of the Holy Kiss, and shall say, "Take to thyself the office of a Minister, in the name of the Father and of the Son and of the Holy Ghost." After this, the members present shall follow in extending their good will and wishes by saluting them.

# ART. V.

## ORDINATION OF A BISHOP.

Ques. 1. Have you been faithful to your obligations as a Minister which I shall now read?

(The Bishop now reads the public questions,

1 and 2, for the ordination of Ministers and at the close of each question asks for a response.)

- Ques. 2. Do you now promise to the best of your ability by the grace of God, to assume the office of a Bishop and carefully and kindly shepherd the flock over which the Holy Spirit, as we believe, has called you to be the Spiritual overseer?
- Ques. 3. Will you have respect for, and acquiesce with the work and decisions of General Conference, and co-operate with the institutions and missionary operations of the church, encouraging their support?

NOTE:— Since Bishops can only be elected from among the ministers, the qualification is already implied in the required qualifications as given in Art. 4. Sec. 1. The foregoing, having been satisfactorily answered the candidate shall then be ordained.

## ART. VI.

## ORDINATION OF DEACONS.

#### PRIVATE EXAMINATION.

Sec. 1.

The private examination shall be the same as for a minister under Art. IV of Appendix.

## PUBLIC EXAMINATION.

Sec. 2

Ques. 1. Will you accept the office of deacon and solemnly promise in the presence of these witnesses and before God, that to the best of your ability you will faithfully discharge all duties incumbent to this office which are especially named in Art. 2, Sec. 3, of the By-Laws, which reads as follows. "It shall be the duty of the Deacons to visit all the church members in their respective Districts at least once a year: to ascertain the conditions of the poor and infirm in their district and to report it to the church for disposition; to attend to the local duties of their charge as authorized by the church; to make collections of money as authorized by the Councils, and to make such disbursements as are necessary and essential to the sustaining of the church organization; and report the amount of collections, expenditures, and balance of cash on hand; and the general spiritual condition of the members to the respective yearly District Council Meetings? They shall also officiate in worship in the absence of a minister."

Ques. 2. Will you endeavor by the grace of God to meet the required qualifications as set

forth by the holy apostles in Acts 6: 3, which reads as follows:

"Men of honest (or good) report, full of the Holy Spirit and wisdom;" also I Tim. 3: 8: "Deacons must be grave, temperate, not doubletongued, not greedy of filthy lucre?"

Ques. 3. Will you cheerfully obey them to whom the charge of government over you is committed following their addressing a descriptions?

mitted, following their godly admonitions?

After this, proceed the same as in the case of Ministers or Bishops.

# ART. VII.

## CHURCH DEDICATION.

Sec. 1.

The meeting shall be opened in the usual way, after which Church buildings and their proper use shall be the subject of discourse. The Bishop or Minister shall read a passage of Scripture, and the congregation sing a hymn, suitable for the occasion, followed by the presiding official, dedicating the Church building in the following manner:

It is right and appropriate, according to the Holy Scriptures, that houses erected for worshipping Almighty God should be especially set apart and dedicated for religious uses. For such dedication we are now assembled with gratitude to Almighty God, who has signally blessed his servants in their enterprise of erecting this building. We dedicate it for service to the Almighty God, for the reading of the Holy Scrip-

tures, and preaching the Gospel of Jesus Christ; the administration of the sacrements, and for all other exercises of Christian worship and service according to the usages of the Brethren in Christ, with the understanding that no musical instruments and no entertainments partaking of a worldly or light-minded nature shall ever be admitted. In consideration of the aforesaid stipulations, we do this day solemnly dedicate this place for worshipping Almighty God, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." After which the building, if thought proper, can be named, and service concluded with prayer and singing an appropriate hymn.

# ART. VIII.

## FORM OF MARRIAGE CEREMONY.

Sec. 1.

After the bridal pair have presented themselves before the officiating minister, he may make some introductory remarks, read portions of scripture (Mark 10: 2-9; Eph. 5: 22-31; I Peter 3: 1-11) followed by suitable comments, admonition and prayer. After which and while the bride and groom are standing, the minister shall ask the following questions in an audible manner, commencing with the bridegroom: N—— Do you take this woman, N—— to be your wedded wife, to live together after God's ordinance; will you love, honor, comfort and maintain her, in sickness and in health, in adversity

and in prosperity, forsaking all others, will you cleave to her only as long as you both live? If so, answer. I will.

Then also the bride, N—— Do you take this man, N—— to be your wedded husband, to live together after God's ordinance; will you love, honor, comfort and be loyal unto him in sickness and in health, in adversity and in prosperity, forsaking all others, will you cleave unto him only as long as both shall live? If so, answer, I will. The bridal pair will then join right hands. (They may join hands before questions are asked if preferred.) The minister will say:

"Since this man and this woman have covenanted with each other to live together in Holy wedlock, and have witnessed the same before God and these witnesses, I, as a minister of the gospel, pronounce them husband and wife in the name of the Father, and of the Son, and of the Holy Ghost, Amen. What, therefore, God hath joined together, let no man put asunder." Followed by congratulations.

## ART. IX.

## RITHAL FOR BURIAL.

Sec. 1.

After the corpse is lowered in the grave, the

officiating minister shall solemnly say:

"Man born of woman, is of few days and full of trouble. He cometh forth as a flower, also as a shadow, and continueth not. Of whom may we seek comfort but of Thee, O Lord! And, foras much as Almighty God, in His wise Providence, hath permitted the removal of the soul of the departed, we therefore commit this body to the tomb (earth to earth, ashes to ashes, and dust to dust) in sure and certain hope of the resurrection of the dead, both just and unjust.

After this, while the grave is being closed, if suitable, a hymn may be sung, and the service closed by a short prayer and benediction.

# ART. X.

# SACRAMENT OR THE ORDINANCES OF THE CHURCH.

Sec. 1.

These shall be attended to at stated times and should be frequent. They may be observed with. or without, furnishing the whole congregation with provisions. But it is urged that where it can be done without disorder and without too much of a burden to those holding the love feast, that the Church should not forget the time-honored custom of supplying those at least, who come from a distance to attend the service of God, with provisions for the supply of their temporal needs. When they meet together to attend to the ordinances, they should devote the time previous to the observance of the same to social or covenant meeting, in which much time should be given to the experience of the members as a preparatory work for the full enjoyment promised in participating in the ordinances of the house of the Lord. In the evening, after the opening services, the reading of that part of the 13th, chapter of the Gospel by St. John, which gives an account of the Savior's washing of the disciples' feet, should be followed by such comment as may be considered necessary. Upon this, the washing of the saints' feet shall follow, and be observed by the single mode. After this, that part of sacred writ shall be read (John 19: 1-30) which gives account of the crucifixion and death of our blessed Lord and Savior and suitable comments shall be made upon the occurrence. Then, as an introduction to the commemorative ordinance, the custom has been, as a token of filial love and union to salute each other with a holy kiss, after which the breaking of the bread (which shall be unleavened) shall follow, by first asking a blessing upon the emblems of the broken body of our Lord and Savior, and then give it to the communicants by the administrator to be broken for each other and to be continued from brother to brother and sister to sister by the following or similiar words:

"Beloved brother (or sister) this bread which we break is the emblem of the body of our Lord and Savior, Jesus Christ." Likewise also, the cup, which shall be fruit of the vine, the pure juice of the grape (unfermented) after asking the Lord's blessing upon it, shall be partaken of

in the same manner, saying:

"The cup which we drink is the emblem of the blood of our Lord and Savior, Jesus Christ."

# ART. X1.

## PRAYER VEILING OR COVERING.

The Church of the Brethren in Christ has adopted as one of the doctrinal tenets of the Church, that sisters shall wear the prayer-covering, or veiling, and while space does not permit to give the detailed doctrinal references in God's Word, the following is submitted in abstract form:—

#### AUTHORITY:

Paul's first Epistles to the Corinthians, 11: 2-16.

Is this authority conclusive? The Church holds as inexpugnable, Scriptural renderings which are the products of the same Apostle. Acts 9: 15, 16; 13: 2; 22: 18-21; 26: 15-18; Romans 1: 1; I Cor. 15: 10; Eph. 3: 7, 8; I Tim. 2:7; II Tim. 1: 11.

Who is meant by "every woman," (I Cor. 11: 5), married or single women? The text does not refer to the married woman or wife, but to the woman, because the Apostle differentiates between "man" and "woman." He does not speak about the married woman, because he does not treat the matter as "husband and wife," but as "man and woman." It must be conceded that the woman is a man, (womb-man). Man bears the image of God, as well as the woman bears the image of God thru man, her "head."

What is the prayer-covering? It is a sign of authority. I Cor. 11: 10, showing her relationship with God. (Under the Mosiac Dispensa-

tion the woman worshiped thru the man. For this reason she shall "have power on her head because of the angels.")

When to wear it. While praying or prophesying.

How often to wear it. When praying or prophesying.

How often to pray. Without ceasing. I Thess. 5: 17; Luke 18: 1; Luke 21: 36; Romans 2: 12; Eph. 6: 16; Col. 4: 2; I Pet. 4: 7.

This would conclude that praying shall be without ceasing, and that the woman should carry the sign of authority constantly.

Long hair given for a covering, I Cor. 11: 15. This is the Lord's part in the work of creation. All women have long hair by creation, whether saved or unsaved, good or bad, virgins or prostitutes. The prayer covering or veiling is the woman's part to administer.

Color—why no other but white? White is a symbol of purity and chastity, and "because of the angels."

Is there salvation in it? Positively no salvation in the prayer-covering or veiling, but salvation heads up in obedience to God's law, and the law of Christ, who is our head, and the Apostles were instructed that whatsoever they "bind on earth shall be bound in heaven, and whatsoever they loose on earth shall be loosed in heaven."

## ART XII.

# ESSENTIAL QUALIFICATIONS FOR A CHRISTIAN LIFE.

Sec. 1.

The Bible plainly teaches that God's people are a separate people from the world. First, it is shown in the condition of the heart. Lord says: 'A new heart will I give you etc.," (Ezek. 36: 26, 27), and the Apostle says, II Cor. 6: 17: "All things are new," "A new creation, etc." And it is also shown in our profession as well as in the language of the Apostle in Romans, 10: 10. Also it is shown in our daily walk, I John 1: 7. But our separation should also be manifested by our holy lives, and this will lead us to put away, and divest ourselves of everything that is lustful and sinful, and to live pure lives in Christ Jesus, and to be "sanctified wholly, etc." I Thess. 5: 23, and it will also lead us to "not fashion or shape ourselves by the craving which used to dominate after our former lusts." I Peter 1: 14. For the lust of the eye, the lust of the flesh and the pride of life are not of the Father, I John 2: 16. Likewise in this separation the Christian should divest himself of "All filthiness of the flesh and spirit, perfecting holiness, in the fear of the Lord" Our apparel should be sanctified and made meet for the Master's use, as well as what we eat and drink.

Sec. 2.

Our apparel is therefore to be plain, not costly, but such as becometh those professing godliness.

We have no express command in God's word as to what the cut of our clothing shall be, yet it does teach us that we should not be conformed to this world, and uniformity, as much as possible, is essential to maintain the simplicity and plainness. which is so necessary among God's people as a mark of separation from the world.

sec. 3.

It is evident also that God's people should be free from the pollutions of the world, and that the body which is said to be God's temple, should not be desecrated and polluted by making it the receptacle of that which is filthy and sickening, or that which intoxicates and destroys the reasoning powers. No one professing godliness can consistently traffic in tobacco or alcoholic drinks, neither in their production nor business, nor use. Total abstaining is the only safe ground for a Christian to stand upon.

Sec. 4.

We also believe Christians are saved for service. This is shown by the consecrating of our all to the Lord. In the Old Testament the people of God were commanded to give at least one tenth of their income to the carrying on of the Lord's work. The New Testament standard is "As the Lord has prospered" which would mean a systematic method of giving. We therefore believe that a child of God will give at least one-tenth of his income to the propagation of the work of the Lord and as much more as the Lord, through His Spirit, commands.

#### SANCTIFICATION DELINEATED.

Sec. 5.

- 1. Sanctification—what it is.
- 2. Holiness in prophecy.
- 3. God's original design.
- 4. God's present design.
- 5. God's future design.
- 6. Provisions made for heart purity.
- 7. Sanctification as an act.
- 8. Agencies employed.
- 9. Man's part to do.
- 10. God's side of the work.
- 11. Sanctification as a state.
- 12. What sanctification as an act does.
- 13. What sanctification as an act does not do.
- 14. Where and when holiness begins.
- 15. When relatively completed.
- 16. When absolutely completed.
- 17. Entire sanctification and empowering inseparable.
- 18. The faith and practice of the Apostles.
- 19. How to obtain and retain the experience.
- 20. Purity and growth contrasted.
- 21. Entire sanctification and perfect love com-
- 22. Saints declared to be sanctified, hence experiential.
- 23. The various terms and themes with scriptural proofs.
- (a) Sanctification, and wholly sanctified.
- (b) Heart purity.
- (c) Cleansed from all sin.
- (d) Life more abundant.
- (e) Soul rest.

(f) Circumcision of the heart.

(g) A way in the way.

- (h) The more excellent way.
- (i) Anointing, sealing, earnest of the Spirit.

(j) Baptism of the Holy Spirit.

(k) Grace of cleansing completed.

24. Summary and conclusion.

## EXPOSITION.

## 1. SANCTIFICATION—WHAT IT IS.

Sanctification in an evangelical sense, means the act of God's grace that purifies, cleanses and makes holy the heart, affections and life of man, and alienates him from the love of the world and life of sin.

- (a) Sanctification on man's part implies a complete consecration to God's service forever.
- (b) Sanctification on the divine side is a perfect deliverance of the individual from the "carnal mind," "law of sin," "the old man," leaving nothing but the mind of Christ—"Knowing this that our old man was crucified with Him, that the body of sin might be destroyed (or done away), that henceforth we should not serve sin (or be in bondage to sin). Rom 6-6.

## 2. HOLINESS IN PROPHECY.

"An highway shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it," etc. (Isa. 35: 8, 9, 10; Zech. 14: 20; Mal. 3:3.

Was that man should be holy. "Let us make man in our image, after our likeness." "So God creates man in His own image, etc." (Gen. 1:26, 27).

### 4. GOD'S PRESENT DESIGN.

Jesus said, "For their sakes I consecrate myself that they also may be sanctified in truth" (Jno. 17: 19 R. V.).

"And the very God of peace sanctify you

wholly" (I Thess. 5: 23).

"As He which hath called you is holy, so be ye holy in all manner of living; because it is written, 'Be ye holy for I am holy'" (I Peter 1: 15. 16).

"Wherefore, Jesus also that He might sanctify the people through his own blood, suffered without the gate" (Heb. 13: 12; I Thess. 3: 13).

## 5. GOD'S FUTURE DESIGN.

"He that is holy, let him be holy still" (Rev. 22: 11).

"Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power, etc." (Rev. 20: 6; Eph. 5: 27).

## 6. PROVISIONS FOR HEART PURITY.

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot unto God, purge your conscience from dead works to serve the living God" (Heb. 9: 14).

"By the which will we are sanctified through the offering of the body of Jesus Christ cnce for all, for by one offering He hath perfected forever them that are sanctified" (Heb. 10: 10, 14; Rev. 7: 14; Heb. 13: 12).

## 7. SANCTIFICATION AS AN ACT.

"As Christ also loved the church and gave Himself for it that he might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy without blemish" (Eph. 5: 25, 27; Jno. 17: 19; Heb. 2: 11).

#### 8. AGENCIES EMPLOYED.

(a) The Body of Christ.—"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10: 10).

(b) The Word.—"That they also might be sanctified through the truth." "Thy word is

truth" (Jno. 17: 17, 19; I Thess. 4: 3).

(c) The Blood.—"And have washed their robes and made them white in the blood of the Lamb" (Rev. 7: 14; Heb. 13: 12; Heb. 9: 14; I Jno. 1: 7; Gal. 6: 14).

(d) The Holy Spirit.—"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2: 13).

"Elect according to the knowledge of God the Father, through sanctification of the Spirit, unto obedience, etc" (I Pet. 1: 2; Rom. 15: 16).

(e) Jesus Christ.—"He suffered without the gate that He might sanctify the people with His own blood" (Heb. 13: 12; Heb. 2: 11).

(f) God, the Father.—"To them that are sanctified by God the Father, and preserved in Jesus Christ, and called" (Jude 1).

"And the very God of peace sanctify you wholly" (I Thess. 5: 23).

### MAN'S PART TO DO.

"Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6: 13).

"I beseech you brethren by the mercies of God to present your bodies a living sacrifice, holy, well-pleasing to God which is your spiritual worship" (Rom. 12: 1 R. V.; II Co. 7: 1; I Jno. 3: 3).

"Purifying their hearts by faith" (Acts 15: 9).

"That they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me" (Acts 26: 18).

Consecrate, submit, dedicate, commit, yield and faith are terms indicating man's part to do.

# 10. GOD'S SIDE OF THE WORK.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2: 13; Jude 1; Heb. 13: 12; I Pet. 1: 2).

A complete consecration brings us to the point or place where God can, and does sanctify us wholly as we exercise a living and appropriating faith in the means provided and the promise.

# 11. SANCTIFICATION AS A STATE OR CONDITION.

"Be ye holy for I am holy," indicates a state of being, or condition, as the effect of sanctification the act; or sanctification when completed as an act, brings man into a state of perfect holiness, being completely delivered from the "Carnal mind," "the law of sin," "the old man," the body of death "and alienate him from the love and life of sin (I Jno. 2:15, 16; Eph. 1: 4; Heb. 10:22; Matt. 5: 48).

#### 12. WHAT SANCTIFICATION DOES.

It destroys all carnality, the law of sin, etc. It removes tormenting fear and the inclination to sin. It intensifies our hatred to sin. (Rom. 8: 2-8; I Jno. 4:18).

It gives a sense of inward cleanness; a wider measure of love; a closer communion with God; greater joy; an inward soul rest; a permanent peace. (Gal. 2: 20; Rom. 5: 5; Phil. 1: 9; I Jno. 2: 5; Matt. 11: 29; Rom. 14: 17; 15: 13; Phil. 4: 7; Acts 13: 52).

It prepares us for the baptism of the Spirit, which makes us perfect in love. (Acts 15: 8, 9; Rom. 5: 5).

"That we might serve Him without fear in holiness, and righteousness all the days of our life" (Luke 1: 74, 75).

Entire sanctification makes us morally pure or free from inherited depravity.

## 13. WHAT SANCTIFICATION DOES NOT DO.

It does not remove human limitations; or physical intellectual infirmities. It does not

make us infalliable in judgment or conduct, but positively improves them. It does not exempt us from temptation, physical death, sickness or pain. It does not place us beyond the possibility to sin, but beyond the probability. It does not give us angelic, edenic, absolute or final perfection.

#### 14. WHERE AND WHEN HOLINESS BEGINS.

"Born again" means a new life. And that the new life, imparted in regeneration, is holy, no one can question. Paul to the church at Corinth says: "But of Him are ye in Christ Jesus, who is of God made unto us wisdom and righteousness and sanctification and redemption" (I Cor. 1: 30).

"And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (I Cor. 6: 11; Acts. 26: 18; Heb. 12: 14). Yet Paul pronounces the whole church at Corinth guilty of division, and said: "Ye are carnal," pointing to the fruits of their lives as a proof of his conviction being correct; envy, jealousy, strife, incest, disorder in public worship, irregularities at lovefeasts, going to law with each other before pagan courts. partaking of the holy Eucharist unworthy, etc. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5: 17. The fruits of the carnal mind are named in part in (Gal. 5: 19-21).

We are forced to conclude that the new birth—regeneration, forgiveness of sins, the quickening of the Spirit, justification by faith, brings us into the Highway of Holiness. But there is "A way" in the Way, and unless we get into it, we cannot keep from sinning; and the moment we knowingly sin we lose our justification. Hence the need of entire sanctification and the empowering.

## 15. WHEN SANCTIFICATION IS RELATIVE-LY COMPLETED.

The act of entire sanctification—death to "the old man," the removal of the "carnal mind," the "circumsion of the heart" is instantaneous and experientially simultaneous, and inseparable with the baptism of the Spirit; because both are received by faith, which makes it instantaneous; and by the same act of faith, which makes them inseparable, and apparently simultaneous.

We can exercise this living, appropriating faith, only when we are fully, universally and forever consecrated to God. Hence, we have the following exhortations: "Yield yourselves to God as those that are alive from the dead (not penitent sinners) and your members as instruments (or weapons) of righteousness unto God." (Rom. 6: 13.)

"Having these promises dearly beloved (not sinners) let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1 R. V.).

"Finally brethren (not sinners) be strong in the Lord and the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the evil; for we wrestle not against flesh and blood, but against the Spiritual host of wickedness in heavenly places." (Eph. 6: 12 R. V.).

It is evident, when we put on the "whole armor of God" that the inward foe is cast out—

wholly sanctified.

"Let every one that nameth the name of Christ depart from iniquity. Now in a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honor, and some to dishonor. If any man therefore purge himself from these, he shall be a vessel unto honor sanctified, meet for the Master's use prepared unto every good work" (II Tim. 2: 19, 20). The word of inspiration says: "The law of the

The word of inspiration says: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

"And every one that hath this hope in him (not sinners) purifieth himself, even as He (Christ) is pure" I Jno. 3: 3). Other citations, I Jno. 1: 7; I Thess. 5: 23; Eph. 5: 26, 27).

### 16. WHEN ABSOLUTELY COMPLETED.

"For we know in part . . . . but when that which is perfect (final redemption) is come, then that which is in part shall be done away."

"Now we see through a glass darkly; but then face to face. Now I know in part; but then shall I fully know, even as also I have been known." (I Cor. 13: 9, 10, 12. R. V.).

"For our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may compare to the body of His glory, according to the working whereby He is able even to subject all things unto himself" (Phil. 3: 20, 21. R. V.).

"We shall all be changed. For this corruptible must put on immortality . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory . . . Thanks be to God who giveth us the victory through our Lord Jesus Christ." (I Cor. 15: 51, 55).

"For if by the trespass of one, death reigned through the one; much more shall they that receive abundance of grace, and of the gift of righteousness, reign in the life through the one, Jesus Christ" (Rom. 5: 17).

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory, etc" (Jude 2: 4).

These scriptural references carry us to the resurrection of the holy dead (and beyond) when and where the participants shall be delivered from all the effects of sin, whether Adamic or otherwise—absolute completeness.

### 17. ENTIRE SANCTIFICATION AND EM-POWERING INSEPARABLE.

The moment we are wholly sanctified, nothing remains to disqualify us for the baptism of the Holy Spirit; however, there is a distinction between Sanctification and the baptism of the Spirit; because Sanctification as an act is a pro-

cess of purification implying subtraction, while empowering, or the baptism of the Spirit implies addition, or bestowment.

(a) Terms indicating removal or substraction:

·Purge, purify, cleanse, sanctify, make holy, circumcision of the heart.

"From all your filthiness will I cleanse you."
"I will purge the dross and take away the sin."

### (b) Terms implying addition or bestowment:

Filled with the Spirit, anointing, sealing, gift of the Holy Spirit, earnest of the Spirit, earnest of our inheritance.

"Behold I will send the promise of my Father upon you; but tarry ye in the City of Jerusalem until ye be clothed with power from on high." (Luke 24: 49; Jno. 7: 38, 39; Acts 1: 5; 2: 1: 4).

Sanctification, and the baptism of the Spirit, like pardon and regeneration, are inseparable; when we receive the one the other follows immediately.

"And God which knoweth the heart bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15: 8, 9).

### 18. THE FAITH AND PRACTICE OF THE APOSTLES.

The church at Jerusalem on hearing of Philip's revival meeting at Samaria, sent Peter and John to assist, and "When they were come down prayed for them that they might receive the Holy

Ghost; for as yet he had fallen upon none of them; only they were baptized in the name of the Lord Jesus." Then laid they their hands on them and they received the Holy Ghost" (Acts 8: 14. 17).

"Have ye received the Holy Ghost since ye believed?" was the great apostle's pointed inquiry as he met the twelve disciples of Ephesus. The importance of the experience is made clear by the searching examination. On discovering the lack of this great experience he explained the signification or import of John's baptism, re-baptized them ,and laid hands on them, "And the Holy Ghost came upon them and they spake with tongues."

The weakest possible construction that can be put upon this incident is, that it is possible not to receive the baptism of the Spirit in conver-

sion.

"In whom having also believed ye were sealed with the Holy Spirit of promise which is the earnest of our inheritance, until the redemption of God's own possession unto the praise of His glory" (Eph. 1: 13, 14).

"Earnest of Our Inheritance" is a very significant expression, meaning the first payment of our inheritance made by God to his legitimate child, legal heir; and a pledge of His faithful-

ness.

## 19. (a) HOW TO OBTAIN ENTIRE SANCTIFICATION AND THE EMPOWERING.

Beyond doubt the cleansing merits lie exclusively in the shed blood of Jesus Christ, and that

the baptism of the Spirit is administered by our Lord Jesus according to the promise of the Father through the virtue of the atoning blood. Therefore, we are wholly sanctified and endowed

with the Holy Spirit by faith.

Scriptural Evidence.—"Purifying their hearts by faith" (Acts 15: 9) "Which are sanctified by faith" (Acts 26: 18). "By whom also we have access by faith into the grace wherein we stand" (Rom. 5: 2). "That we might receive the promise of the Spirit through faith" (Gal. 3: 14).

Faith is not the meritorious cause of our purification or the baptism of the Spirit, but we look to and lay hold of, and apprehend the merits of the provisions, and experience and enjoy them.

Obedience is an indispensible prerequisite to appropriating faith (I Pet. 1: 22; Jno. 17: 17: 15: 3; I Jno. 1: 7).

Complete consecration brings us to the point or place where God can and does wholly sanctify and empower as we exercise implicit faith. Struggles are only evidences of doubts, stubbornness, fears or ignorance of the way. Struggles cease where faith begins.

#### (b) HOW TO RETAIN THEM.

"Thou standest by faith" (Rom. 11: 20).

"The just shall live by faith" (Gal. 3: 11; Rom. 1: 17).

"We walk by faith, not by sight" (II Cor. 5: 7).

"He that doubteth is condemned" (Rom. 14: 23).

The moment we doubt our experience we lose our assurance and get into darkness—we receive by faith; we retain by faith. Obedience is only an evidence of our love and faith.

"Cast not away, therefore, your confidence which hath great recompense of reward," for "Now we live if we stand fast in the Lord."

Perfect obedience is the strongest evidence of faith, and the experience of heart purity and the anointing of the Spirit. "Show me thy faith without (or apart from) thy works, and I will show thee my faith by my works" (James 2: 18).

"He that doeth the will of God abideth forever." "Whoso keepeth His word in him verily hath the love of God been perfected." "He that abideth in the doctrine of Christ he hath the Father and the Son." "In all things showing thyself a pattern of good works according as each hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." "Neglect not the gift that is in thee." Note Matt. 25: 14-30).

20. PURITY AND GROWTH CONTRASTED.

Purity.—"Be ye holy." "Be ye clean;" instantaneous.

Growth.—Let us go on unto full growth; gradual.

Purification implies subtraction.

Growth implies enlargement, development. Perfection in purity is affected by cleansing.

Perfection in development is attained by growth.

Perfection in purity is obtained by faith in the cleansing blood of Christ, which cleanses from "all sin."

"Full grown man" is developed by the proper and unfaithful use of the grace and gifts of God.

"Both He that sanctifieth and they who are sanctified are of one (all sprang from one, for which cause He is not ashamed to call them brethren" (Heb. 2: 11).

"Grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (II Pet. 3: 8).

"Perfect love casteth out fear" (I Jno. 4: 18).

"Pray that your love may abound yet more."
"The Lord make you to increase and abound in love, etc" (I Thess. 3: 12).

# 21. SANCTIFICATION, OR PERFECT LOVE COMMANDED.

"Be ye holy, for I am holy."

"Be ye therefore perfect, as your father in heaven is perfect" (Matt. 5: 48). Let us "Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" II Cor. 7: 1; Lev. 20: 7; Heb. 6: 1; I Pet. 1: 15, 16).

### 23. SAINTS DECLARED TO BE SANCTIFIED.

To them that are sanctified by God the Father and preserved in Jesus Christ, and called" (Jude 7).

"And to give you an inheritance among all them which are sanctified" Acts 20: 32).

"And inheritance among them which are sanctified by faith in me" (Acts 26: 18; Heb. 3: 1; 6: 4, 5).

# 23. THE VARIOUS TERMS AND THEMES USED IN TEACHING ENTIRE SANCTIFICATION WITH SCRIPTURAL REFERENCES.

(a) Sanctification.—"This is the will of God even your sanctification" (I Thess 4: 3; II Thess. 2: 13: I Pet. 1: 2).

Wholly sanctified .- "The very God of peace

sanctify you wholly" (I Thess. 5: 23):

(b) Heart Purity.—"Purify your hearts ye doubled minded" (James 4: 8). "Purifying their hearts by faith" (Acts 15: 9; Matt. 5: 8).

- (c) Cleanse from all sin.—"The blood of Jesus Christ his Son cleanses us from all sin" (I Jno. 1: 7; II Cor. 7:1; II Tim. 2:21; Heb. 9:14).
- (d) Life more abundant.—"I am come that they might have life, and that they might have it more abundantly" (Jno. 10: 10).
- (e) Soul rest.—"And ye shall find rest unto your souls" (Jno. 12: 29; Heb. 4: 3).
- (f) Circumcision of the heart.—"In whom also ye are circumcised -with the circumsion made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. 2: 11). "But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, etc." (Rom. 2: 29).
- (g) A way in the way.—Isa. 35: 8; "And a highway shall be there, and a way, and it shall be called the way of holiness, etc." "By whom also we have access by faith into this grace wherein we stand, etc" (Rom. 5: 2).

- (h) The more excellent way.—"And yet show I unto you a more excellent way" (I Cor 12: 31). The more excellent way is found in I Cor. 13.
- (i) Anointing, sealing, earnest of the Spirit
  —"Now He which establisheth us with you in
  Christ, and hath anointed us is God; who hath
  also sealed us, and hath given us the earnest of
  the Spirit in our hearts" (II Cor. 1: 21, 22; Eph.
  1: 13, 14).
- (j) Baptism of the Holy Spirit, filled with the Spirit.—"He shall baptize you with the Holy Ghost" (Matt. 3: 11; Luke 24: 49; Acts 2: 4; 8: 17).

(k) Grace of cleansing completed.

It is often difficult to condense a number of scriptures bearing upon a point in Christian experience to a phrase or term without doing violence to the import of the Word and leading to confusion in interpretation. An abused and greatly misunderstood phrase is "Second definite work" as applied to consecration, heart cleansing, etc. A more intelligible term for the experience referred to would be "the grace of cleansing completed."

### 24. SUMMARY AND CONCLUSION.

Justification, new birth or the new creation is effected by a living appropriating faith in the atonement made by our Lord Jesus Christ, through the shedding of His blood. Rom 5: 1.

Preceded by a thorough evangelical repentance toward God, accompanied by confession of committed sins to God or man as the case may require, turning from the same and promising allegiance and fidelity to God. Justification is not effected by works or by obeying the ordinances, doing or not doing, but they are evidences of our faith in, and love to God as a result of our justified condition.

Sanctification as obtained in justification is a cleansing away of the guilt of our committed sins and places the old man or carnal mind in the background leading up to where entire sanctification can be consummated.

Perfect holiness or entire sanctification removes the old man, carnal mind, the principle of sin. Entire sanctification is obtained by a living appropriating faith in the atonement of our Lord Jesus Christ preceded by entire submission and consecration to the will of God. Producing a condition of heart purity, soul rest (Resting undisturbed on the promises of God and without struggle, yielding universally to the demand and will of God) effecting a favorable condition for the development of all the spiritual graces. I Thess. 5: 23; I Jno. 1: 7; Acts 2: 4; Eph. 4: 24, 25; Eph. 1: 13.

Whereas, in the foregoing summary the subjects treated have evolved themselves into a condition, which is by some called a second definite work of grace, and

Whereas, the term "Second Definite Work of Grace" has led to abuse of the conditions of the developments of grace resulting in a subverting of the truth to the extent of wresting God's word; therefore be it

Resolved, That the term "Second definite Work" should be modified and substituted by GRACE OF CLEANSING COMPLETED.

#### NON-BESISTANCE.

Sec. 6.

The doctrine of non-resistance is generally upheld by the Church according to the following

tenets and expressions:

"The Brethren in Christ Church has not accepted any historical creed or confession, but certain generally recognized doctrines which are adhered to. The foundation is built on faith in the Almighty Triune, Eternal, Self-existent God,—Father, Son and Holy Spirit; and the doctrines of the immortality of the soul; redemption thru Jesus Christ as the Son of God, who made atonement for the sins of the world; regeneration thru the influence of the Holy Spirit, developing into holy living; baptism by triune immersion; confession of sins to God and man; and observance of the sacrament of the Eucharist, accompanied by the ceremony of feet-washing.

"The recognition of Christ not only as Savior, but as Lord and Master and King, involves the acceptance of the tenets and principles of His government; and inasmuch as He is the Prince of Peace, His Kingdom is of peace, and His subjects should abstain from the employment of carnal forces which involve the taking of human life. For this reason the doctrine of non-resistance is a prominent feature in the Church's doctrinal helief."

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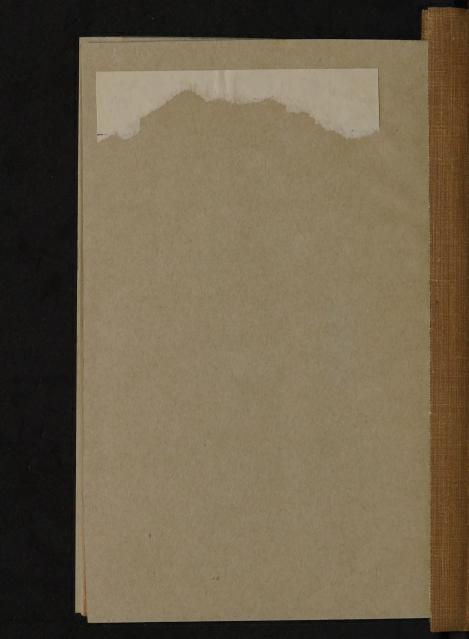
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